HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

From the Vermont Watchman.

Anti-Slavery Correspondence.

Montpelier, 30th July, 1838.

Dear Sir,—At a meeting of the Montpelier Anti-Slavery Society, this evening, it was voted to andress the following interrogatories to the several gentleman in nomination in this District as candidates for election to the Congress of the United States. Acting as a committee designated for that purpose, I have the honor herewith to enclose them to you, respectfully requesting a reply, at your earliest convenience.

With great respect,
Your fellow citizen,
C. L. KNAPP.

HON ISAAC FLETCHER.

1. Are you in favor of abolishing slavery in the District of Columbia?

2. Are you in favor of so regulating commerce among the several states, that human beings shall not be made the subject of such trade?

3. Are you in favor of the annexation of Texas to this Union, under any circumstances, so long as slaves are held therein?

4. Are you in favor of acknowledging the independence of Hayti and of establishing commercial relations with that nation on the same terms with the most favored nation?

[On the same day, the same interrogatories were addressed to WM. UPHAM, Esq.]

MR. FLETCHER'S REPLY.

Lyndon, August 10, 1838.

C. L. KNAPP, Esq.

Sir,—I have the honor to acknowledge your communication of the 6th inst., requesting in behalf of the Anti-Slavery Society, answers to certain interrogatories therein propounded, to which I respond.

1st. "Are you in favor of abolishing slavery in the District of Columbia?"

I am.

2. "Are you in favor of so regulating commerce among the several states, that human beings shall not be made the subjects of such trade?"

I am, and for that purpose would act up to the very verge of the constitution.

3. "Are you in favor of the annexation of Texas to the Union, under any circumstances, so long as slaves are held therein?"

I am not.

4. "Are you in favor of acknowledging the independence of Hayti, and establishing commercial relations with that nation on the same terms with the most favored nations?"

I have no objections to the acknowledgment of the independence of Hayti, nor of establishing commercial relations with that nation on account of its colored population, but I leave the terms upon which such relations should be established to the discretion of those, upon whom the constitution has imposed the responsibility.

Be pleased, dear sir, to communicate these answers to the Anti-Slavery Society, of which you are a member, and through them to the freemen of the 5th Congressional District. I have the honor to be,

Dear Sir, your very humble Servant,
I. FLETCHER.

MR. UPHAM'S REPLY.

Montpelier, August 9, 1838.

Hon. C. L. KNAPP:

Dear Sir,—Yours of the 30th of July last, communicating to me the vote of the Montpelier Anti-Slavery Society, was received on the day of its date, and would have been answered before this but for ill health.

The interrogations propounded for me to answer, are the following:

[After recapitulating the questions propounded, he proceeds thus:]

To your *first* interrogatory, my answer is in the affirmative; but a simple affirmative answer I suppose would be very unsatisfactory to you and the Society you represent; for I may be in favor of abolishing slavery in the District of Columbia, and yet be of the opinion that Congress has no constitutional power to legislate upon the subject. Again, my answer may be in affirmative, and yet I may be decidedly opposed to immediate action upon the subject without the consent of the slaveholding states.

From the fact that the question was propounded by a vote of the Montpelier Anti-Slavery Society, I conclude that the Society wish to know my views in relation to the abolition of slavery in the District of Columbia, and how I should act and vote upon the question were I a member of Congress.

Believing that I have stated the true intent and meaning of the question, I answer further by declaring it to be my deliberate opinion: 1st. That Congress has power to abolish slavery and the slave trade in the District of Columbia: 2d. That justice, humanity and national honor require that it should be immediately exercised: and 3d. That it can be done without injury to the slave or the slaveholder, and without disturbing the peace and quiet of the country. Immediate emancipation I know has been represented as a rash and dangerous step, but the history of British emancipation in the West Indies has shown that no danger need be apprehended from such a measure.

The British emancipation act was passed in January 1833, and went into operation on the 1st of August, 1834. During the discussion upon the act, and after its passage, the pro-slavery party and press predicted the ruin of the West India Islands. Commerce, said they, will cease,—hordes of barbarians will come upon us and drive us from our own properties; agriculture will be completely paralyzed; and Jamaica and the other islands, in the space of a few short months, will be seen buried in ashes—irretrievably ruined. To show you how unfounded were these predictions of the enemies of emancipation, I quote from Lord Brougham's speech, delivered in the House of Lords in July, 1838. "The first of August, 1834, arrived," said his Lordship,—"that day so confidently and joyously anticipated by the poor slave, and so sorely dreaded by their hard task-masters,—and if ever there was a picture interesting to look upon,—if ever there was a passage in the history of a people redounding to their eternal honor,—if ever there was a complete refutation of all the scandalous calumnies which had been heaped upon them for ages, as if in justification of the wrongs which we had done them,—that picture and that passage are to be found in the uniform and unvarying history of that people throughout the whole of the West India Islands. Instead of the fires of rebellion, lit by a feeling of lawless revenge and resistance to oppression, the whole of those islands were like an Arabian scene, illuminated by the light of contentment, joy, peace, and good will towards all men. No civilized people, after gaining an unexpected victory, could have shown more delicacy and forbearance than was exhibited by the slaves at the great moral consummation which they had attained. There was not a look or a gesture which could gall the eyes of their masters—not a word escaped from negro lips which could wound the ear of the most feverish planter in the island. All was joy, mutual congratulation and hope. This peaceful joy, this delicacy towards the feelings of others was all that was to be seen, heard or felt on that occasion, throughout the West India Islands. It was held that the day of emancipation would be one of riot and debauchery and that even the lives of the planters would be in danger. So far from this proving the case, the whole of the negro population kept it as a most sacred festival, and in this light I am convinced it will ever be viewed."

An individual who was an eye witness of the scenes of the night of the 31st of July, 1834, says: "There never was so sudden a transition from one state to another, by so large a body of people. When the clock began to strike the hour of twelve on the last night of July, 1834, the negroes of Antigua were *slaves*—when it ceased, they were all *freemen!* It was a stupendous change, and one of the sublimest spectacles ever witnessed—to see the subjects of the change engaged at the very moment it occurred in worshipping God."

The spectacle was indeed sublime; 800,000 slaves in the West India Islands were liberated in one day without the least disorder or appearance of violence, and from that moment to the present time they have continued quiet, peaceable and industrious.—With these facts in view, who can seriously contend that violence and bloodshed are to be apprehended from immediate emancipation? Who can say that the slaves in the United States would not receive the boon of freedom with as much gratitude to God, and thankfulness to man, as the slaves of the West Indies? No one is authorized to say it. Let the friends of immediate abolition, then, move on with untiring effort in the great work they have undertaken, and they will surely accomplish it; for it is a work of kindness and mercy, and high Heaven approves it.

To your *second* interrogatory I answer that I am decidedly in favor of so regulating commerce among the several states that human beings shall not be the subjects of trade or traffic.

To your *third* interrogatory, I answer, that I am opposed to the admission of Texas into the Union under any circumstances whatever, so long as slaves are held therein; and I am opposed to the admission of any new state into the American Union with a right to hold slaves.

To your *fourth* interrogatory, I answer, that I am in favor of acknowledging the independence of Hayti, and of establishing commercial relations with that nation on terms as favorable as with any other nation.

The history of the Haytian republic must be interesting to all the friends of free and liberal principles. To use the language of another—"For thirty years that interesting people have been struggling for national existence under the most discouraging circumstances. Rising from the ashes of the cities and the carnage of the battle-fields, where they had met the fearful power of Napoleon Buonaparte, they were welcomed by no sympathy among the nations. Their arts of peace were checked by the necessity of maintaining a large military force against constantly threatened invasion, and it was a part of their very Constitution, that in case of such invasion, the remaining cities on their coasts should disappear in flames, and the inhabitants should betake themselves to the mountains."

In 1825, they succeeded in obtaining from France a partial recognition of independence by promising to pay to the old colonists who had been driven from the island for their tyranny, the exhorbitant indemnity of 150,000,000 francs. The indemnity which they had promised to pay was so great that it paralyzed the whole industry of the island. This cause of depression, however, was removed in a great measure by a treaty concluded at *Port au Prince* on the 12th of February, 1838, wherein France unqualifiedly acknowledged the freedom, sovereignty and independence of Hayti; and at the same time, by another treaty, the indemnity was reduced one half, and made payable in annual instalments for twenty years. What reasonable grounds can our government now have for refusing to acknowledge the independence of Hayti? Why should our avowed principles of national intercourse be violated in this case? Why should we throw away a commerce of millions per annum, simply on the ground of prejudice against color? I have the honor to be sir,

Your humble servant,
WILLIAM UPHAM.

Slaveholding Christians.

In May, 1827, an article appeared in the New-York Observer, which was then decidedly opposed to slavery, entitled '*Apology for Pharaoh!*' It is an elegant 'satire upon the hypocritical cant' of all slave drivers who profess to be christians. The New-York Commercial Advertiser, the proprietors of which then found it most profitable to oppose slavery, because the abolition of it at that period in the state of New-York was universally popular, thus characterized that ingenious defence of Pharaoh.

"The New-York Observer contains one of the best pieces of grave satire that we have seen for many days. It is a vindication of the character of Pharaoh, and of the slavery of the Israelites, after the death of Joseph, as compared with the character and conduct of modern slaveholders. Ali Pacha ought to send a letter of thanks, if not something more substantial, to the writer, for his benevolent effort to rescue the fame of his remote predecessor upon the Egyptian throne, from the load of obloquy which has rested upon it since the time that he was swallowed up in the Red sea. Strange that the character of the ancient monarch should so long have been mistaken, and that in the nineteenth century of the christian era, it should have first been discovered that he was a just, and mild, and benignant taskmaster, in comparison with republicans in this land!"

It is not a little remarkable and edifying to reflect, that ten years ago, the New-York Commercial Advertiser professed to be a strong advocate for emancipation; and the New-York Evening Post was the avowed '*champion of the slavites.*' Now, those papers have just changed sides. The Post is a decided abolitionist, and the Commercial Advertiser is the ringleader of the pro-slavery banditti, and colonization mobs. They can obtain more money for being traitors, than for honesty.

As the editor of the New-York Observer declares that he found in the Liberator what never was published in that paper—and as he also avers, that Gerrit Smith's letter to John Tappan abandons the very principle that it was solely designed to establish—perhaps by some chicanery, he will maintain, that the 'Apology for Pharaoh' demonstrates, that his accomplices, the southern slave drivers, are the most 'just, mild and benignant' patriots, philanthropists and christians in the world. There is no telling the power of hair-splitting, metaphysical, jesuitical juggling, until it is tried by men who can make something out of nothing, and in spite of your eyes, and ears, and hands, resolutely affirm that palpable realities have no existence! I hope you will watch him and see what he can make of the ensuing '*Apology for Pharaoh!*' It is too valuable to be forgotten; and as very few abolitionists have seen it, I send it a little abridged, for republication; hoping that all the friends of outraged humanity will insert it in their journals, as the irrefutable *eulogy* of American republican christian slave drivers!—*Liberator.*

From the New-York Observer of May, 1827.

Apology for Pharaoh.

Having often heard Pharaoh censured for enslaving the Hebrews—having often heard the expressions, 'Egyptian slavery, Egyptian bondage, Egyptian oppression, and Egyptian darkness,' used—it came into my mind to examine what kind of bondage the Hebrews were held in, and what excuses Pharaoh made to himself, for such a course towards that people. The result of my inquiry was rather surprising. I do not mean to justify the conduct of Pharaoh towards Israel. I object to the practice of representing the slavery of Israel as the hardest ever endured; and of Pharaoh as the most unjustifiable of all slaveholders. The people of this country, and especially slaveholders, should borrow their proverbs respecting slavery and oppression from a different quarter than ancient Egypt. Two facts can be fully made out from the Hebrew account of their bondage.

1. *The Egyptian bondage of the Israelites was not as hard as modern slavery.*—In proof of which, we adduce the following facts.

1. The Hebrews were allowed to live separate, and to retain their own customs and religion. Exodus xviii. 26. They formed a community by themselves. Their slavery was political, not personal. They were held as public, not as private property. The labor exacted from them was for the benefit of the state, and not of individuals.—Exodus i. 9—14.

2. The Hebrews were not bought and sold, transferred from hand to hand, and removed from place to place, as caprice or profit might dictate. They formed family connexions as they pleased, which were not broken. The education and management of their children were left to themselves.—All the domestic endearments were untouched, the temporary attempt to destroy their male children excepted.

3. They remained where they were first settled, in the *best* part of Egypt. Genesis xlvii. 4—11. Exodus ix. 26.

4. They were allowed to retain the property which they carried into Egypt, and greatly increased it during their stay. Genesis xv. 14. Exodous xii. 38.

5. They lived well; so that they afterwards lamented the loss of their good living, and proposed to return to 'the house of bondage' for the sake of it. Exodus xvi. 5. Numbers xi. 4—6.

6. They were made to labor, but their great increase is against the notion that their labor was very oppressive. Exodus i. 9—14.

7. They were not shut out from the common modes of improvement and education. The various works performed, connected with the erecting of the tabernacle, prove a very considerable knowledge of ornamental and useful arts. Exodus, chapters xxxv to xxxix. Numbers vii. The direction to write parts of the law upon their door posts and gates, Deuteronomy xi. 11—20, clearly implies that all the people could read and write. Numbers xi. 26. Deuteronomy xvii. 18; and xxvii. 3. Joshua viii. 3.

8. The attempt to destroy their male children was the darkest feature; but the facts of that case favor the opinion that the number drowned must have been very small. It totally failed, and appears to have lasted but a short time. Hence Egyptian slavery was much milder than it is now practiced by many who profess christianity.

II. *Pharaoh had more plausible and better reasons for his course than modern slaveholders have.*

1. The Hebrews were received into Egypt at a time of unexampled scarcity, when likely to perish; and were supported free of cost. Genesis xlv. 10, 11.

2. At the end of the famine, instead of returning to Canaan, the Hebrews continued to occupy the land of Goshen. Joseph continued to direct the affairs of Egypt for about twenty years after the famine, and the Hebrews must have advanced in comfort, wealth and improvement. Pharaoh therefore saw that he must expel the Hebrews—or amalgamate them with the Egyptians—or his own people would become subject to the Hebrews—or he must make slaves of them.

To accomplish the first was altogether impolitic. The blending them with the Egyptians was still more difficult; for nothing is harder than to change the religion, habits and prejudices of a people. No intermarriages had taken place, and the religion of one was an abomination to the other. The only alternative was to adopt a new policy towards the Hebrews, and employ them in building cities, and in field labor, while he trained the Egyptians to military service, and made preparations to suppress any opposition to his plans. He found them increasing, and thus was wrought up to the cruel purpose of destroying their male children.

Soon after Moses was grown, he was found interfering with the policy of the government towards the Hebrews. He fled and remained abroad until the death of that king. Then Moses reappeared, and presented himself at the court, and demanded that Israel should go a three days' journey into the wilderness to sacrifice. The *man*, the *time*, the *manner*, and the *demand*, all offended Pharaoh. Pharaoh, pressed by the plagues, tried to compound the matter. He offered to let the men go, detaining the women and children as hostages for their return. He proposed that they should sacrifice and keep the feast in the land. Moses readily complied with Pharaoh's request to remove the plagues, but declared that they must take their families, their flocks and herds, and not leave one hoof behind. They had no intention to return to slavery. They were for being free. Ought Pharaoh to let a people under his authority, be led away upon such a pretence? Might he not have thought that it was his duty *in kindness to them*, to keep the Hebrews where they were, and give them enough to wear, and eat, and *do?* Might he not have fancied, that all their talk about being free, and complaining of their work, were produced by the intermeddling of 'THOSE INCENDIARY FANATICS,' Moses and Aaron? He thus might have felt very much provoked at Moses and Aaron for spreading discontent among his slaves.

There were other difficulties. The Hebrews formed the great body of the laborers in his kingdom. Moses insisted upon taking them all off on the same day. Would not that ruin the Hebrews? They had been raised in slavery, and were unfit for self-government. He had been forced to employ *overseers*, with the aid of the rod to beat them, and overcome their idle habits. For a people with such *lazy* habits, to be turned free all at once! Might not Pharaoh have thought, that it would ruin them? that they could not govern themselves?—that they would starve?—and that kindness to them forbade his 'turning them loose' as Moses demanded?

But Pharaoh also was not wholly without regard to their value. The Hebrews, as his laborers and artificers, were '*very valuable property.*' There were 600,000 laboring men, besides the women and children. There were probably more than three millions in all; and estimating them at three hundred dollars each, it amounts to about one thousand millions of dollars, besides their cattle and other possessions. Is it to be wondered at, that Pharaoh was reluctant to lose so much property? *Nothing was said about buying their freedom.* He was required to give up *all*; not to bear a part of the loss, and they the rest; he must surrender the *whole!* We can easily perceive how Pharaoh might have persuaded himself, that to lose so much '*property*,' and be deprived of all his laborers, and to have to set his own people, the Egyptians, to do all the hard work in the city, and in the field, to which they were not accustomed, was really intolerable! What! *an Egyptian work like a Hebrew! I work like a negro!*

Pharaoh thought, possibly, that even if it was wrong at first to enslave the Hebrews, *he is not to blame for it. That was done long before he was born!* He found them in slavery, and he held them as his property.—The whole habits of the Egyptians, and their 'domestic institutions,' are such, that slavery is a necessary evil. They cannot do without it. It is hard to make him pay for the faults of his forefathers, and to give up what he had received as property by inheritance.

Besides, natural and personal rights were not then so well understood as they now are. None maintained the doctrine, that '*personal liberty is an inalienable right,*' which no man can take or withhold from us, under a plea of *property.* Less was given to Pharaoh, as to knowledge, and less was received; and therefore he is less responsible and less guilty.

That the miracles wrought rendered Pharaoh altogether inexcusable, is admitted.—But is it not equally true, that as those plagues prove God's displeasure against Pharaoh and the Egyptians for enslaving Israel, so they directly prove the general truth, that all who enslave others, or hold them in slavery, do what is offensive to God? Pharaoh was an ignorant pagan; but it is plain, God hates oppression.

Pharaoh did wrong in enslaving Israel, and in persevering in it. However plausible his excuses, they availed not. The event proved that it would have been better for Egypt never to have enslaved Israel. It would have been better to have given it up at any time that could be named. Not only did the Hebrews go out, but they spoiled the Egyptians; and the attempt to drive them back, involved the whole military force, with Pharaoh at its head, in ruin.

Yet I say, Egyptian bondage was not as hard as some cases of slavery—and Pharaoh's excuses are far better than what have satisfied, and now satisfy 'American slave drivers.' INTERPRETER.

The preceding *eulogy* upon Pharaoh and the old Egyptian taskmasters is earnestly recommended to the attention of all the northern apologists for slavery who belong to the christian churches. Dr. Fisk, especially, can find out in it some new 'Bible doctrine, that will stand'—and Dr. Bangs can prove by it after his own fashion of *chopping logic,*' that '*our church,*' (meaning Pharaoh and his task masters, and the Methodist pro-slavery Rabbies, who are 'of one heart and one soul,' in that article of doctrine, and that section of discipline) have always held one undeviating language respecting slavery—and the Christian Advocate can fill up the testimony, by demonstrating from the *notions,* excuses, and acts of Pharaoh, that 'our church,' meaning the slave trading preachers and members, 'have neither given up nor modified any of their strong doctrines or regulations on the subject of slavery.'

That is the very same thing which Pharaoh pleaded to Moses; *uniformity, perpetuity,* and *adhesion to the practice of his predecessors.* Thus the pro-slavery *doctors,* and the colonization *Rabbies* attempt to justify their stupendous imposture, with the burglaries, the arsons, and the murders, which they have instigated. We recommend Mr Winslow, and Breckenridge, and Tracy, and Bethune, and their '*brotherhood,*' to try their skill and impudence; and if they can, to squeeze out of Pharaoh's hardened heart, some argument to propel their march into that red sea of immortal renown, whither, Jehu-like, they are driving so furiously.—*Stop and think!* COMMON SENSE.

From Human Rights—Extra.

More Glorious News from the West Indies.

Accounts are received from Jamaica to the 13th of August. No abolitionist will expect to hear that the "turning loose" of the First had worked ill. Of course it worked well. It could not do otherwise. It is only those whose eyes are not out of the fog of slavery that regard the matter in the light of an "*experiment.*" In the course of the month we shall issue an Extra filled with evidence of the working of West India abolition down to the latest intelligence. At present, we must confine ourselves to a few random extracts. The following appears in the New-York Express, a paper very far from being blinded with partizanship in favor of abolition:

"LATER FROM JAMAICA.—We are indebted to Capt. Mede, of packet ship John W. Cater, for files of Jamaica papers to the 13th inst. now made more than ever interesting by the *experiment* going on in the British West Indies. Our correspondent at Jamaica says, 'The newspapers I send you will give you a better account how happily the 1st of August passed off in such quietness. I am glad to state that the place remains quiet, except the country, and there are no disturbances, only disputes about the rates of wages.'

The Jamaica Despatch, *per contra,* insists that the island is almost in a revolutionary state. On some of the plantations, the negroes have refused to work unless the rate of wages is advanced to 2s. 6d. The Despatch particularizes several plantations on which it alleges troubles exist, but there is an evident attempt to magnify them, as on this subject the whites of Jamaica have already formed two parties. The Despatch denounces 'the Baptist parsons,' who are stimulating the negroes to stand out for higher wages.

In some of the colonies, the rate of wages fixed on are as follows:—1st class, 8d. per day, 2d 5d. and 3d 3d. with the following allowances:—the use of their houses rent free, and medical attendance—1st class, half an acre of land, 2d and 3d classes, quarter of an acre.

No steps had yet been taken in Trinidad for the abolition of the apprenticeship.

We copy from the Jamaica Gazette two

paragraphs referring to the emancipation on the 1st of August.

From the Jamaica Gazette of Aug. 4.

In spite of all the evil endeavors of a *clique* of self-interested agitators, clerical humbug and radical rabble, to excite the bad passions of the sable populace against those who have been the true friends of colonial freedom, and the conservators of the public peace and property of the country, the bonfire, ball-mast, and malignant clogy exhibited to rouse the rancor of the savage, failed to produce the effect anticipated by the projectors of the *Saturnalia*, and the negro multitude fully satisfied with the boon so generously conceded by the Island Legislature, were in no humor to wreak their wrath on individual benefactors, whose fine envy of party spirit had marked out as the victims of truth and independence.

We are happy to give our meed of praise to the decent and orderly conduct of the sable multitude, and to record that it far excelled the *loco foco* group of bullies and boasters in decency and propriety of demeanor. A kind of spree or skuffle took place between donkey driver Quallo and another. We don't know if they came to close fisticuffs, but it was we are assured, the most serious affray on the Course.

From the Jamaica Despatch.

We are in receipt of files of Windward Island papers. The accounts from Barbadoes are by no means favorable. Although that island is more advantageously situated than Jamaica, still cultivation has received a serious check. The newly freed blacks are flocking to Bridge-Town, and the wandering and idle habits they have already manifested lead to the anticipation of evil. The laborers on many estates behaved so ill, that the governor found it necessary to make a tour, for the purpose of addressing the negroes in bodies.

We copy the following proclamation, which will give our readers an insight of the spirit of the times:

PROCLAMATION.

From the Trinidad paper.

The Lieut. Governor to the Prædial Apprenticed Laborers.

My Good Friends.—I write this to you, that you may know, that a law has passed the legislature of this colony, making you all free on the first of August next. You know, by King William's Law, that the non-prædials, that is, all those who did not work in the field, were all to be freed on the 1st of August; this year, 1838, and that you, who were called prædials, who did work in the fields, were to work for your employers two years more as apprentices, that was, to the year 1840. Now see what your employers have done for you! They have given you complete freedom two years before they were obliged to do so by the law. Now attend, and I will explain to you why they have done so:—It is because you have behaved well, and because you have been orderly and obedient to the Old Laws, and because they are sure you will do all in your power when you are free, to keep up that good character which you made as apprentices; and this your employers consider, entitles you to your freedom at the same time that King William's Law makes free the non-prædials, so as to make you all the same.

You have worked well for your employers; now, hear me, and work well for yourselves; because your employers will now pay you money wages for your labor; all free people work, aye! and work hard too. In England, and other free countries, it is the pride of the most respectable of the laborers, to boast that they work hard for their bread, and that they bring up their children, give them education, and keep their wives smart and neat, by the work of their own hands. Now, will you be ungrateful to your employers, and will you neglect your wives and children, and not work, because you are no longer apprentices? No, to be sure you will not; you will not be such fools; for, suppose you do not work well, how can your employer make sugar? and suppose he cannot make sugar, how can he pay you money wages? Therefore, you see, it is your interest to work well and regularly, that he may be able to pay you money wages. You know I am your friend and governor; you know I never deceive you, and when you have come to my house to make complaints, I always see you myself, and tell you what is for your good. Now, hear my advice: I beg you to show your gratitude to your employers, for making you all free, by conducting yourselves orderly and quietly, and by performing the work you engage to do for wages, well and quickly. Do not listen to what some foolish people may tell you about being free, and that you may now sleep or sit down in the shade, as much as you please—that is all nonsense. Remember, that all the free people, who are able, must work, and that those who wish to be respectable, work hard and save up their money, that when they get too old, they may sit down and have something comfortable to live upon. Therefore, be industrious; work well and try to lay by your money against you get old, and make for yourselves good characters for honesty and industry, and you will be sure always to get good service. I must also caution you against wandering about the country, because, as free people, you will get yourselves into trouble, by so doing, because of the Vagrant Act.

I have at present, nothing more to say to you, but that I hope you will pray to God Almighty to bless your gracious young Queen Victoria, and that you will also offer up your prayers for your employers, who will make you all free on the first August next. C. J. DOYLE, Lieut. Gov.

Government House, 8th June, 1838.

"No disturbances, only disputes about the rates of wages"—that speaks the negroes fit for freedom. They very properly refused to work for too low wages. The proclamation quoted above is from the governor of Grenada. What a testimony for the negro!

But what could possibly be better evidence of the entire good working of freedom than the failure of the Jamaica Despatch to find any thing to say against the working of hard? Its difficulties and troubles are all in the *future*, all in the clouds—of generality. Our croakers of course will quote from the amiable Despatch. The New-York Journal of Commerce finds room for large extracts, which will be duly copied at the South to comfort slaveholders in their sin, and at the North to comfort and sustain those who shut the doors of the sanctuary against the crying of the poor! Freedom works ill, says the Despatch—*a* planter has been *chased off from his estate*—(his throat not cut, however, according to the prophecy) this is the way it works! Well, if the great dailies choose to make themselves *stars to say darkness*, they can—but the Sun will rise, nevertheless.

To show the character of the oracle from which our journals are so prompt to quote, we give the following from the Jamaica Morning Journal of the 9th and 10th of August:

"The Despatch has been most unfortunate in its illustration of what it terms the 'irregularities that are at present so very common in the country.' It could not have stumbled by any possibility upon an example which more completely overturned the argument it was intended to support. The fact of the people having behaved in the manner stated is not only flatly contradicted, but the Receiver comes forward in person to do justice to them for their conduct in times past. How annoying this! And yet, not more so than deserved. Had the conductor of the paper in question, taken the least pains to satisfy himself of the correctness of the information he had received, he would have avoided a most mortifying exposure. And why was the statement put forth with so much pomp? Merely if the writer is to be believed because he wished to convict his brother Journalists of laying too favorable a statement of the manner in which the change has taken place before the world.—The picture was too pleasant to behold, and he sought to mar or daub it with falsehood and misrepresentation. But he has been disappointed. The remedy has been quickly and effectually applied, and judging by the degree of truth exhibited in this example, we may conclude what credit is due to the general charge built upon it of existing irregularities. Unable to flounder out of the difficulty, the falsificator becomes irate, and seeks to cover his disgraceful retreat by bringing forward assertions respecting us equally veracious with that to which we allude. Alas, poor Despatch, your day is gone—your sun is fast setting—and you will soon be constrained to admit that after all, honesty is the best policy."

To the Editor of the Morning Journal:

Sir,—I beg you will contradict the statement put forth in this morning's Despatch, relative to the conduct of the people of Airy Castle, no such event having occurred as therein stated beyond the mere act of their leaving the field on Monday. The men went to work yesterday, and are at work to-day, which at a moment like the present, speaks sufficiently to entitle them to every commendation.

I may be permitted to add, that the conduct of the whole estate, during the three and a half years they have been under my charge, has been such as to meet my entire approval, having cheerfully yielded their time when called upon, and done all in their power to further the well-being of the estate.

I am, Sir, your very ob't Ser't,
JAMES COCKBURN.

Kingston, Aug. 8, 1838.

From the Jamaica Morning Journal, Aug. 2, 1838.

In this city the day has passed off in the way in which such a day ought to pass off. With glad hearts and joyful lips, the people have crowded the temples of the living God, and poured out their prayers and thanksgivings for the great benefits they had received at the hands of a beneficent Providence. That they will continue to deport themselves as faithful subjects, and good men and women, we have no doubt. From the country we wait with anxious hopes to hear that every thing has gone off with the same peace, and quiet, and order, and regularity, which have prevailed here, and especially that the people have returned to their labor, and are giving general satisfaction. We hope to be able, after a time, to congratulate the philanthropists of Great Britain, the planters of Jamaica, the advocates of immediate emancipation in the United States of America, France and otherwise, and the free peasantry of Jamaica, upon the success of a measure pregnant with so many blessings to so great a number of our fellow-citizens.

The same, Aug. 7.

In Kingston, no difference is perceptible, and the whole matter appears like a dream, and will continue so until Saturday night comes, and wages are to be paid. Those who have employed free laborers hitherto will experience no inconvenience, and certainly will not be reminded of the change which has taken place by having to "shell out" more of the "blunts" than usual. We are all satisfied with the manner in which things have gone off in this city and neighborhood, but desire to know what the result is in other parts of the Island.

The same, Aug. 10.

The post has arrived and brought us intelligence from various parts of the Island, of the manner in which the first of August has passed off. As was expected, all was quiet and peaceable, and there was less of noisy mirth than might reasonably have been anticipated on such an occasion.

The *Cornwall Courier* says, the first of August, the most important day ever witnessed in Jamaica, has passed quietly as far as actual disturbance is concerned.

The *Standard* observes, "The long, the somewhat anxiously, expected jubilee of Emancipation has arrived, and now nearly passed off with a remarkable degree of quiet and circumspection. Of St. James's, of course, we speak more particularly.—St. James's, hitherto the most reviled, and most unwarrantably calumniated parish, of all the parishes in this unfortunate and distracted colony!

On Tuesday evening, the Wesleyan, and we believe, Baptist Chapels, were opened for service, the former being tastefully decorated with branches of the Palm, Sago, and other trees, with a variety of appropriate devices, having a portrait of her Majesty in the centre, and a crown above. When we visited the Chapel, about 10 o'clock, it was completely full, but not crowded, the generality of the audience well-dressed; and all evidently of the better class of the colored and negro population. Shortly after, we understand, a very excellent and modern sermon, in all political points, was delivered by the Rev. Mr. Kerr, the highly respected pastor. The congregation was dismissed shortly after twelve o'clock; at which hour the Church Bell commenced its solemn peal, and a few noisy spirits welcomed in the morning of Freedom with loud cheers, and planted a huge branch, which they termed the "Tree of Liberty," in the centre of the two roads crossing the Market square.—About this time the Baptist Chapel was opened for the reception of stragglers; and about 3 A. M., was thronged in every part, at which period service commenced, and continued till after 5; when, after making a collection, the well-lined, and in many instances newly-awakened audience, dragged their uncertain steps to the nearest shelter which their own, or their acquaintances' houses, or the more general accommodation of open pa-sages and piazzas afforded.

"At ten A. M., the regular service of the day commenced, and excepting the before-mentioned transplantation in the market-square, and a very few stragglers, there was nothing in the aspect of affairs at all different from the general appearance displayed by any other religious holiday in the calendar. Towards evening, however, a few discordant drummings and fifeings were gradually concentrating round the before-mentioned tree of the market-square, which, under the favor of a beautiful moon, and the aid of some half a dozen or more tallow candles, at length became the rendezvous of sundry "*Jim Crows*," and "*John Canoes*," whose

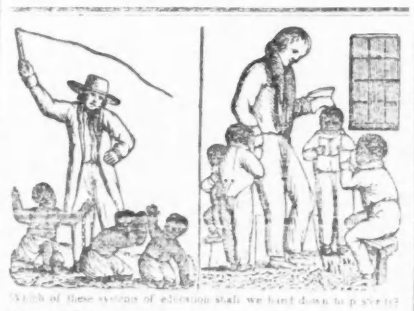
"Merry antics and fantastic gambols,"

added a coolness and a raciness to the general scene,—barring its impropriety on so solemn a day—

"And filled each pause the CICERROS had made!"

In such "sports" the greater part of the night was spent."

All this and much more of the same sort, our great newspapers have had in hand, but it is not the sort of Intelligence they like best to publish. They have their reasons, among which the interests of truth and humanity are not to be found.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: SEPTEMBER 8, 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

The Second "Unprovided for Difficulty"

Of the Keene Sentinel, in the way of the anti-slavery movement, is that "Slaves are property." We deny that they are property, or that they *can* be made so. We will not argue this, for it is self-evident. A *man* cannot be a subject of human ownership. Neither can he be the owner of *humanity*. There is a clear and eternal incompetency on both sides,—on the one to own man, and on the other to be owned by man. A man cannot alienate his right to liberty and to himself,—still less can it be taken from him. He cannot part with his *duty* to be free—his *obligation* to liberty, as well as his right. He is under *obligation* to God and humanity and his own immortality, to retain his manhood and to exercise it. He cannot become the property of another, any more than he can part with his human nature. It would be utterly repugnant to all the purposes of his creation. He is bound to perform a part which is totally incompatible with his being owned by any body but himself, which requires that he keep himself free. He can't be property, any more than he can be a horse or a *literal ass*. We commend our brethren of the Sentinel to the 8th Psalm, as a divine authority touching the nature and destination of man. He can't be property—he can't be appropriated. His mighty nature cannot be coped by the grasp of ownership. Can the Messrs. Sentinel be *appropriated*? We put it sternly to them, in behalf of their, and our own, and the slave's common nature,—for we feel that it is all outraged by their terrible allegation. Can the editors of the Sentinel become property! the goods and chattels, rights and hereditaments of an owner! If they can't, no man can. If any man can, they can. Can the Hon. Mr. Prentiss, with all his interesting qualities and relations, by any diabolical jugglery be converted into a slave, so as to belong to one of his fal'en, depraved fellow men! Can he suppose the idea! Is he susceptible of this transmutation? He *is*, if any body is. Can he be transferred, by virtue of a few cries and raps of a glib tongued auctioneer? Could a peddler sell him from his tin cart? Could he knock him off, bag and baggage, to the boldest bidder? Let us try it. No disrespect to our esteemed senior.—We test his allegation that a man is property. If one man can be, any man can—himself, or his stately townsman Major-General Wilson, who would most oddly become the auction platform. If a man can be property, he can be sold. If any man can be, every man can—Mr. Prentiss, General Wilson, Rev. Mr. Barstow—every man. Let us try to vendue the Sentinel. Advertise him, if you please, in the Keene paper. On the day, produce him—bring him on—let his personal symmetries be examined and descanted on—his sacred person handled by the sacrilegious man-jockey,—let him be ordered to shift positions, and assume attitudes, and display to the callous multitude his form of proportions, and his *points*, as the horse-jockey would say. How would all this comport with the high sense of personal honor, wont to be entertained by the Sentinel! How would he not encounter a thousand deaths rather than submit to it. How his proud spirit, instinct with manhood, would burst and soar away from the scene. Who bids! an able-bodied, capable, fine, healthy, submissive, contented BOY, about 30,—sound, wind and limb—sold positively for no fault—a field hand—come of real stock,—faithful, can trust him with gold untold—will nobody start him—shall we have a bid—will nobody bid for the *boy*? Now we demand of our respected brother, whose honor is as sacred in our regard, as in his own, what he thinks of the chattelizon of a slave,—for we indignantly lay it down as an immovable principle that the Hon. John Prentiss is as legitimate a subject of property and of sale as any the lowest of his race.

We dispose of the position that "Slaves are property," by utterly and indignantly denying the *possibility* of it. We will rescue our brethren of the Sentinel from the imputation of this murderous idea, by erasing the semicolon after "property" and making but one sentence of the 2d "difficulty," turning it into a mere opinion that "slaves are property by the constitution and the laws;" throwing the infamy on to the old framers of the constitution, and all of us who have lived under it, with power to amend or nullify it. It would sink the whole of us. Constitution and laws! Is the Sentinel of opinion that a constitution *could* be framed by men, or by existences in the shape of men, that instead of protecting human liberty and rights, should annihilate them! A constitution to enslave men! What would you say of a British constitution, that enslaved a British subject! Would you not scout the idea of it—of the British possibility of it, and can it be done *here*, and *was* it done here by revolutionary sages, who could not brook the restraints of British liberty? A constitution which should provide for the enslavement of a man, would be a legal abortion. The bare engrossing of it would nullify it. It would perish by spontaneous annulment and nullification. It could not survive its ordination—nor could its infamous framers. We deny that an enslaved man is property by the constitution and we might deny that any man can be enslaved under our constitution, and consequently, that he could be chattelized if a slave were admitted to be property. *Things* may be appropriated. *Persons* may not. They are self-evidently not susceptible of appropriation or ownership. By the constitution every body is spoken of as a *person*—no mention is made of human things. If a slave is alluded to, in that instrument, as a possible existence in point of fact, it is under the name of "*person*." "Three fifths of all other PERSONS"—"migration or importation of *persons*"—"no *person* held to service." These are the only instances in it where allusion is made to slaves,—and it no more in those allusions sanctions enslaving, than it does "piracies and felonies on the high seas," which it also expressly *recognizes* as they say of slavery.—So it says "person" where it solemnly asserts that "no person can be deprived of liberty or property, but with due process of law." This clause prohibits the slightest approaches to enslaving, or holding in slavery, which is continued enslaving. No person's property can be taken from him; not his life even; infinitely less his LIBERTY, without due legal process. It is idle to say, that the framers of the constitution, or those who adopted it and acted under it, did not *mean* to save the colored man from slavery by this clause. In law they are to be held to mean so, because they *said* so. The intent of the framers is now to be gathered from what they said in the instrument itself—not their colloquies at the time or before or after, but what they put down in imperishable black and white. It *is* what they inscribed on the parchment for all time, that they legally intended, and there we are to go to get at their intent. If the words are obscure and ambiguous, we may gather their intent by aid of concomitant circumstances, &c. But there is no ambiguity here. The clearest words and best understood and most trimly defined of any we have, here set forth the essential doctrine, (without which a community of thieves and pirates could scarcely be kept together) that life, liberty and property are sacred. Enslave man and leave him these three, and you may do it maugre this clause of the constitution. However you must leave him by virtue of others, a few other incidentals, such as compulsory process for calling in all witnesses for him, of whatever color,—the inviolate right to be secure in person, house, papers and effects, against unreasonable searches and seizures; right of trial by jury in all cases over $20 value; the free exercise of religion, of speech, of the press, of peaceable assembly and of petition; the civil rights of republican government, which is guarantied to him in every state in this Union; the privileges and immunities of citizens in every state; in short you must allow him a string of franchises enumerated accidentally in that part of the old compact, called the preamble, viz. justice, domestic tranquility, *common* defence, *general* welfare, and finally the blessings of liberty to himself and his posterity;—moreover you may add, in repetition,—for in securing these breath-of-life sort of rights, people have seen a little into superfluity of words—you may add the unsuspendible privilege of *Habeas Corpus*—the old writ of liberty;—perfect exemption from all attainder or enslaving a man's children on his account. We will mention one more—that is the uninfringible right to keep and bear arms. All these and many other rights and immunities "too numerous to be mentioned" are secured to him by adamantine provisions in the constitution, and if you chattelize him, so that Austin Woolfolk can trade in him at your capital, or Wade Hampton, or the American Board can buy him and use him up in their service, or doctor Ezra Styles Ely speculate in his soul and body, then your doctrine, Messrs. Sentinel, is sound, that he is recognized as proderty by the Constitution.

We claim some exceptions however in case we cannot overthrow slavery in the slave states, by force of the national constitution. We cannot allow you to enslave any body in old Virginia. Look at the law paramount in our caption, declaring the BIRTHRIGHT, INALIENABLE LIBERTY OF ALL MEN. In Maryland the right is constitutionally set forth a little stronger. You must not enslave him in Maryland,—and we can't allow you to lay a finger on his liberties in the district of Columbia, because the constitutions of Virginia and Maryland are still paramount law there, by Congressional adoption, at the acceptance of the cessions. And if he runs away from the district or a territory, or either of those two states, we can't allow you to arrest him and send him back.

We ask our legal friends, who think lightly of "fanaticism," to look into this constitutional and legal matter of slaveholding. We would like especially that some of the neighbors of the Sentinel would give some exposition, during the coming convention, of the lawfulness of enslaving people in this country. We ask the Keene lawyers how this is. We want "the opinion of the Court."

For ourselves we venture the opinion, in light of what glimmerings of law scintillate about our question, that holding a man in slavery is a violation of the law of this land, and of every part of it, not excepting our gory-fingered sister Arkansas, or our carnage-dripping sister Alabama, the haunt of christian enterprise from New England and the without slave states in the north. A Constitution that can avail to protect republican liberty to a single member of this community, inviolably secures it to every man, and condemns and prohibits slavery. It cannot otherwise be. Slavery is a mere usurpation of fact—in the face of the Constitution—in the face of each State Constitution—in the face of every Court of Justice which soundly administers the law of any State—in face of every thing, but a tyrannical public sentiment, and a diabolical American practice.

The enslaved of the country are as much entitled to their liberty as any of us, by the law as it is. They have a right to throw off all violation of it by force, if they cannot otherwise. Nay it is their duty to do so, if they can,—for it is not injury merely, that they are submitting to—not wrongs. They are rendered incapable of suffering injury—impotent to endure wrong. The accursed system, that preys upon them, makes *things* of them—exterminates their very natures. *This they may not submit to.* They ought to prevent it, at *every* expense. They ought to resist it, as the christian should the devil, for it wars upon the soul of man, and devours his immortality. If they could heave off the system by an instantaneous and universal effort, they ought to do it. Individually we wish they *could* do it, and that they *would* do it. We may be wrong in this opinion—but we entertain it. If our white brethren at the South were slaves, we should wish them instantaneous deliverance by insurrection, for this would bring it to them. We wish our colored brethren the same. We do not value the bodily lives of the present white generation there a straw compared to the horrible thraldom, in which they hold the colored people, and we value their lives as highly as we do the colored people's. But insurrection can't effect it. It must be done by the abolitionists. They must annihilate the accursed system by force of their principles, and as fast as possible. And they must increase their speed. Men will have to groan and pant in absolute brutality, with their high and eternal natures bound down and strangled amid the folds of this enslaving devil, until we throw it off. To the work then, and Heaven abandon the tardy! If you wish to save your white brethren and yourselves, we commend you to this work, in sharp earnest. We tell you, once for all, *there is no time to be lost!*

There is no end to the theme. There must be in this article. We deny the truth and existence of the Sentinel's *two difficulties*. If, in fact, they both existed, our movement "provides for them." The people collectively have the power to declare slavery a crime in the slave states. Congress has the power to do what amounts to the same thing by direct action. They can declare it *criminal* in the Capital, and how long would it be esteemed innocent elsewhere. They can punish enslaving in the District, and the man-traffic between the states as piracy. Equal justice would enslave the perpetrators—but that would be devilish—and ought not to be inflicted. But if hanging is lawful in any case it is in this.

If the people collectively and Congress have no legal power over the slavery of the slave states, Abolitionists have power, ample and adequate, and they will "provide for the difficulty."

The Constitution and the Laws do *not* recognize the slaves as property. We call for the proof. The Sentinel avers it. Let them point us to the spot where. And could they do this, the abolitionists have the power (consult arithmetic for the *time* it will take) to change and redeem both the Constitution and the Laws, and transmute this property back again to humanity.

"Abolition Logic."

'*Not* hate of one's neighbor.' We prove it to be hate, because it wants to *send off*. Hatred repels, and would expel. Love attracts, draws, wishes to detain. Colonization proposes to rid the land of colored people. It therefore *cannot* love them. Its love is mere pretence.—*Herald of Freedom.*

"This argument, poor as it is, with hardly speciousness enough to deceive a sensible boy of six years old, is the same that was used by George Thompson, in our debate with him in Boston. But how will this argument work? A New Hampshire father *sends off* his son to make his fortune on the rice lands of the West. Therefore he *hates* him. A Boston merchant *sends off* his son to Europe or the East Indies, that he may extend his schemes of enterprise, and acquire wealth. Therefore he *hates* him. We *send off* missionaries to barbarous nations, that they may extend the blessings of Christianity, and receive in a future world, the rewards of those that turn many to righteousness. Therefore we *hate* these missionaries. The consent of those who depart seems to make no difference in the view of this sage Editor. "We prove it to be hate because it wants to *send off*."

It is a little ludicrous that the Editor of the Herald should actually kill his own ar-

gument, even before he reaches the bottom of his column. "It won't hurt a slave to send him to Africa. It won't to send him any where out of the infernal regions. We had rather he might get to Canada,—but if he can't go there—or to the West Indies—or to England—or France—or Spain, or Turkey, or Algiers—or any other comparatively free country under heaven—why rather than remain in America, among our Colonizationists, let him go to Liberia—or to the bottom of the sea—or to the sharks. No monster of the deep would devour him with the cruel tooth of our republicanism."

He also proposes, in another article, to colonize slaves in Canada. Seriously we think there are strong indications of insanity in the Herald."

The above is from the Rev. R. R. Gurley, secretary and chief engineer of the American Colonization Society—that grand American system of machinery for clearing this country of colored people, by a sort of suction-pump force, called "consent." They say however, the "NIGGERS" come hard; and though the pump draws upon them, like doctor's instruments upon a tooth, yet they stick to the soil like a lamprey eel to the rocks; and though the Secretary "hangs on like a dog to a root," they "hang back, like a dog going to the gallows." Resist sternly, colored friends! "abide in the ship." The land shall soon be indeed your country and your home. Lay your bones in it. Your tyrants and persecutors will go and evangelize Africa themselves when they really wish her evangelized.

The wily Secretary has ventured upon a little article of ours, with true Tracy philology and word-hunting.—"Send off." The magnificent "Statesman" here finds a field for the scope of his *continental* philanthropy. The argument, he says, is the same that was used by George Thompson. All the better for that: George Thompson is an authority. He is a man of instinctive and intuitive judgment on this question. But it is a poor argument, says the Secretary, "with hardly speciousness enough to deceive a sensible school boy of six years old." Any argument is always poor in the eyes of the Secretary, that is clear of speciousness and false show, and that can't deceive sensible school boys. We don't intend to use *specious* arguments,—"showy, plausible, superficially not solidly right," as Walker defines them. The Secretary had better not use any more of them. "Fair play is a jewell."

"How will this argument work?" Try it and see, Secretary. You don't try it. You put different cases. You speak of farmers sending off sons for their benefit and fortunes. We speak of *mere* sending off—a sending off *to get rid of*. Farmers don't send *off* their sons, unless they get angry and forget their nature and *disinherit* them. Then they send *them off*. This sending to the west is not true in fact. The sons want to go from New-Hampshire rocks to the praried west. They have heard stories of it almost as extravagant and false as the Secretary tells about the death-haunted capes of Liberia, where bones lie bleaching as they do in the valley of the fabled Upas. The father wants them to *stay with him*, if he has got land for them, and if he han't, he *goes with them*. That is the way the father *sends off his sons*. Does the Secretary send off the *dear colored people* so? Does he accompany them? Let him go and edit at Cape Palmas, and sing his ditty of the African steeples about among king Joe Harris' people. They would admire his tall presence and his fine head, as the Cossacks did Murat on his black charger. No. The Secretary loves—"society," that has got more "frame-work" in it. The dragon take Liberia for all his going there. It is a grand country for "free niggers," but the Secretary belongs to *another race*. "The Boston merchant sends off his son," &c. Whoever heard of such a sending *off!* Would the weeping father, as the vessel, with his dear boy on board, was clearing the harbor and standing out into the wide sea, tell the disconsolate mother and the brothers and sisters—all in tears—"I've *sent off* Charles." Sent him *off!* for shame, Secretary! If you had instanced a Boston merchant, who had a poor, miserable, profligate, drunken, prodigal son that had exhausted his paternal nature, and forged his name to checks—whom he did not wish to see hanged at home, for the disgrace it would bring on the family, and he had shipped him aboard a man-of-war for the Mediterranean—or a whaler for a three year's chance among the storms of the cape, and the grampuses of the arctic circles, peradventure to come back and *peradventure not*, then he might talk of a father's sending his son *off*. But that comes too near colonizing, for the Secretary's purpose,—only he wants to ship the innocent—the blameless—the unoffending—guilty of nothing but want of the roseate hue of the beauteous, Absalom-looking Secretary.

"We *send off* missionaries," &c.—only to Liberia, Secretary. We send *out* to every other quarter. Note this peculiarity, reader, in our American *efforts* to evangelize the world. We send *out* white, educated, college-learned, beneficiary, Andover-finished theologians to those people we have never enslaved; and to our old human hunting-ground, we send *off* "*abated nuisances*," called "free niggers" "sent *off* "*with their own consent*."—("He 'ticed him out of the field, says the man, 'ticed him clear out." How did he 'tice him, said the other. "Oh he 'ticed him, with a *pitchfork!*") We had the curiosity to look, in this very number of the Secretary's "Statesman," to see what he called this sending of missionaries. He has a deal to say about love to the heathen. We lit upon "Missions to Liberia," the first thing almost. This is not the Secretary's form, but it his faithful Achates, R. McDowall's. He gives us the very technical phrase for missionary sending; but there is no *off* to it. "The first mission, established in Liberia," says McD. "was the Swiss mission, &c., *sent out* by Rev. Dr. Bleinhardt," &c.

Don't talk of *sending off* sons and missionaries any more, Mr. Secretary.—It is too "specious."

The Secretary says we ludicrously kill our argument before we get down our column. What is our argument? That sending off our free colored people, to rid the country of them, is proof of hatred towards them. How do we kill it? Why by saying that it won't hurt a *slave* to send *him* away. Commend us to such killing. "What is sauce for the goose, may be for the" —— Secretary—but it don't follow, that what is *bad* for the *freeman* would be *bad* for the *slave*. Would it be good for the freeman of America to be sent to Algiers! We say it would not hurt the slave to be sent there. He would rejoice to get there, and we should rejoice to have him, if we can't free him here,—even to Liberia—rather than stay within influence of such teachers of humanity as Mc Duffie and Gurley.

The Secretary's mention of our proposal to colonize the slaves in Canada, as a serious proposal, is so *roguishly* "specious," that we can't answer it—The charge of "insanity," abolitionists are used to. The Secretary will be glad to be so, by and by, when we get slavery down in this country. The cry from the West Indies makes him look wild. He will exclaim, by another year or two, when Congress, with old John Quincy Adams at their head, and Alvan Stewart and Wendell Phillips and Vermont Knapp to back him up, declare slavery down in the capital and the District—he will then cry out as Attralia did, when she "heard the noise of the guard, the clapping of hands and the God save king Joash." He will be stark crazy then,—if he does not repent—which we hope he may.

New-Hampshire General Association.

We learn from the Observer of yesterday, that at the late General Association of the Congregational clergy of New-Hampshire, at New-Ipswich, the following resolutions in reference to the subject of slavery were introduced by a committee appointed for the purpose, and after considerable discussion, were adopted. We understand that about one half only of the members of the Association voted either for or against their adoption—the other half preferring a non-committal course. C.

Resolved, That we regard American slavery as a great evil and great sin.

Resolved, That we regard it our duty to *repeat* the solemn expression of our disapprobation of it.

Resolved, That we rejoice in the recent emancipation of the slaves in the British West Indies as illustrating the safety and practicability and utility of entire and immediate emancipation.

Resolved, That it is the duty of northern christians to employ *in christian methods* their utmost influence upon their southern brethren for the abolition of slavery.

Resolved, That in this as in other moral enterprises the ministers of the gospel should take an efficient part.

The following was also reported, and was stricken out in accordance with a wish of a few of the members:

Resolved, That the effect upon the minds of some good men, of the infelicitous measures and unhallowed spirit, that has been connected with the abolition movements, admonish us to distinguish between *right principles* and the unfortunate advocacy of such principles.

These resolutions, says the Observer, elicited discussion, and would have consumed considerable time, had there been any time to spare for it. Mr. Lee was desirous to retain the last of the resolutions; Mr. Bouton and some others wished it erased. Mr. Lee had framed it to cut two ways—to cut those who indulged the unhallowed spirit, and those who held back from any action because of the unfortunate advocacy, while they approve of the principles. Rather than consume time, the majority of the body permitted it to be stricken out, though they evidently would have preferred to retain it.

Prediction.

The Patriot predicts that "every single man now in nomination, or who may hereafter be put in nomination by the federalists [meaning modern whigs] for any prominent office at the next election, will avow himself an abolitionist before the second Tuesday of next March." We hope so. It would gladden our hearts to see every candidate for office, whether put in nomination by federalists, or anti-federalists, whigs or anti-whigs, or by any other sect or party, come out and declare himself the friend and the advocate of human rights. Such candidates would receive, as they would deserve to receive, the support of the wise, the good, and the honest, unprejudiced portion of every sect or party. We hope sincerely that the prediction of the Patriot will be verified; and we opine, that not only federal nominees will make the avowal which the Patriot predicts, but that the anti-federals will do likewise, or wish they had done so. C.

For the Herald of Freedom.

George Thompson.

Mr. EDITOR,—As several papers and societies have expressed a desire that this distinguished advocate of human rights should visit this country again, I wish you would insert the following extract from the Philanthropist, which expresses my feelings on this subject. I love the man and his sentiments, and admire his talents; and the time will come when his person and his labors will be welcomed in this country, but that time has not yet come. We certainly shall be wise to take the *best* method to effect our object, and in my opinion we shall manifest wisdom not to send for Mr. Thompson at present—But for the extract:

"We perceive that two or three of the eastern anti-slavery papers have suggested the propriety of inviting George Thompson to revisit this country as a lecturer. We by no means concur with the suggestion. Why should he be invited? Have we not men enough among us of sufficient zeal and qualifications to carry forward the anti-slavery enterprise? Is our cause on the wane, are our prospects darkening? Or rather, are not our prospects brighter than ever? Is not prejudice against us gradually diminishing? Are we not conciliating the public mind in the free states, and slowly prevailing on even the slave states to listen to our arguments? Are not the most intelligent minds in the North becoming convinced of the truth of our principles? Why then should we resort to a measure, which we know must arouse prejudices, as malignant and unfavorable to the reception of the truth, as, we fear, they would be fatal? It is, we believe, impossible that any foreigner, especially one so distinguished in the cause of negro emancipation as George Thompson, should come amongst us as an anti-slavery lecturer, by special invitation, without vastly aggravating the prejudice of the free states against our cause, and increasing ten fold the hatred and suspicion with which it is regarded by the South. It is absurd for us gratuitously to run athwart national prejudice. Our duty, we must believe, is, so far as in us lies, to conciliate public confidence by avoiding all *unnecessary* causes of irritation. This we are solemnly bound to do, as we regard the welfare of the slave, and hope for his speedy disenthralment.

So far as our own feelings are concerned, we have not the slightest prejudice against foreigners: truth from their lips is as welcome to us as from the lips of a fellow countryman.

We do indeed hope that the parent society, at such a crisis as this, when anti-slavery principles are triumphing so gloriously in this country, will deliberate long, very long, before they venture on a measure of so doubtful utility."

The editor of the Philanthropist and our correspondent are not alone in their opinion as to the expediency of a second visit at this time from our distinguished co-laborer in the cause of human rights. Similar views are entertained by the able editor of the Christian Reflecter, our much respected friend Cyrus P. Grosvenor. We subjoin his remarks from the Reflector of Aug. 31. C.

"Since the great *turn of affairs* in the British W. I. Islands, we have pondered much and seriously on the question whether another visit from the noble champion of British emancipation is desirable. When we have considered the question in its simple connexion with our delightful recollections of the man, as our friend with whom we have often associated beneath our own roof as well as in the public assembly, to which, on several occasions we had the pleasure of introducing him as our illustrious visitant and coadjutor, and in many ridings, and walkings, and consultings together,—we have felt, of course, strongly inclined to unite our voice with others in bidding him return to the scenery, though not to the scenes of those unworthy anti-republican, and wicked as well as foolish persecutions, with which the fanaticism of slavery pursued this most eloquent advocate of human rights, and most brotherly and amiable companion.

The question is one, however, which George Thompson would not have us decide upon by such a rule. He would have us look at it in a much broader aspect, and determine in view of the work to be done by him and the place most favorable to his successful expenditure of the powers he has to expend in the cause of the oppressed. In this view, we have from the first been of the opinion recently expressed by the editor of the Philanthropist, in the [preceding] judicious manner. That the time is drawing near when George Thompson, and every other successful advocate of the slave, will be enthusiastically greeted by the American people, there is no doubt, but that time is not yet."

From the Philanthropist.

The Principle of Colonization.

We are astonished that there should be found men bold enough to accuse Abolitionists of slander, when they declare that colonization, if it were not originally designed, does certainly tend, to "secure and fortify the institution of slavery." Let the following extracts, from a speech of the Hon. A. H. Wise, at the seventh anniversary of the Virginia Colonization Society, be carefully considered. The meeting was held the 10th of last January. The Hon. John Tyler was elected President of the Society. Among the Vice Presidents are Governor Campbell, Charles Fenton Mercer, W. C. Rives, and W. A. Wise. The Richmond Whig says, that the speeches delivered at the meeting exhibited a power and variety of eloquence, which has seldom been witnessed in the Old Dominion. The sentiments advocated by the speakers were responded to with great enthusiasm on the part of the audience." Here are some of the sentiments. Mr. Wise says.—

"At the outset of my career in life, sir, I left this my mother state, and like many of her sons, emigrated to the land of the West. There, in the State of Tennessee, I was appointed the Secretary of a State Colonization Society, and I became the zealous and active friend and advocate of the great *original principles of the design to secure and fortify the institution of slavery itself by colonizing the free people of color*, particularly those of the slaveholding states, on the shores of Africa."

Mr. Wise then testifies that the great original principles of Colonization were, "TO SECURE AND FORTIFY THE INSTITUTION OF SLAVERY ITSELF."

Subsequently he became alarmed, lest these great original principles might be lost sight of. He says,—

"During the session of 1833—'34, a meeting of the parent society was held at Washington, at which there were sentiments openly avowed and proceedings attempted which alarmed many of the best and oldest friends of the cause with apprehensions as to its subsequent effects and tendencies, and which caused myself, among others, to look on it then and since with a jealous eye. You, no doubt sir, remember the meeting to which I allude. It was the meeting at which the notorious Gerritt Smith daringly insisted that the ultimate object of the Colonization Society should be *to abolish slavery*. * * * It was there he openly avowed that the time had then come when the institution should begin to move directly towards the end he aimed at. * * * * That meeting, I say, alarmed me, sir, among others of the warm friends of this cause, and has made me stand aloof at least for the last four years, from an active co-operation in its great work. Up to the present moment, indeed, I have been watching the tendencies of the society, to see whether it would be safe for us of the South to participate in its operations. I feared that the sentiments and influences of the Gerritt Smith party would pervert the Society from its original purposes and ends."

He stands aloof from the Society, and watches its acts and tendencies for four years. Gerrit Smith goes out, and the suspicions of Mr. Wise are almost entirely removed. He is yet a little "skittish," but still the Society has vindicated its fidelity to the slaveholder. Hear him—

"Sir, these were the reasons—the fear that the abolition party in the parent society might succeed in *perverting colonization from its original design*, coupled with the strongest desire and conviction that nothing should be permitted to divide the South—which have caused me for a time to withdraw my humble countenance and support from this cause. I am even now somewhat *skittish*, I confess, but Gerrit Smith, who showed the cloven foot but partially in 1833—'34, has since been constrained to exhibit himself in his true and glaring colors of an abolitionist—*his party has signally failed to swerve the Colonization Society from its first principles*—they have separated themselves from it and joined to their own idols—they have openly declared war against colonization, and their hostility now tends to drive the Colonization Society, if it ever began to desert them, *back to its original principles and plans of operation*, and to keep it pressed close to those walls of safety. This has almost, if not altogether, allayed my fears and revived my hopes concerning this great cause. The line of demarcation is now too strongly drawn, I hope, between colonization and abolition ever to be crossed. *Their principles are diametrically opposed to each other, and their warfare will tend to press each to occupy its appropriate ground and position.* The Colonization Society must now maintain that *great original principle upon which it was founded*—"*Friendship to the* SLAVE-HOLDER." Never let it be forgotten or departed from. It stands in direct contrast to that upon which, according to their own pretensions, and the construction of charity, the abolitionists have founded their society—"*Philanthropy to the Slave!*"

These were among the sentiments responded to so enthusiastically by the audience: and many great names, and dear to colonization, were present. We hear of no protest, no expression of dissent. Now Mr. Wise either speaks truth or falsehood about the original designs of Colonization. If he speak truth, how dares any man, who professes to abhor slavery as a moral evil, and who believes that he must account to God for his actions, extend to such a scheme his countenance and support? If he speak falsehood, the American Colonization Society, and every Colonization Society in the country, ought solemnly and explicitly to protest against it as falsehood. If they do not do so, the community will have an undoubted right to hold them responsible for the sentiments of Mr. Wise. Nearly eight months have elapsed since this great meeting, but we have not yet seen the slightest expression of disapprobation from any Colonization Society, or in any colonization paper.

BIRDS OF A FEATHER, &c. The following article, purporting to be intelligence from Bermuda, by an arrival at New-York, on the 4th of August, is taken from the N. Y. Star, a violent anti-abolition paper, and has been eagerly copied into various kindred prints. We cut it from the Newport Argus. It may be well to remember, that the apprenticeship system was terminated on the *first* of August, and it seems somewhat incredible that news of the *vagabondizing* of the emancipated apprentices should have reached New-York by the *fourth*. The birds must have brought it. C.

From Bermuda.—By an arrival at New-York we have advices to August 4th. The negroes freed at Barbados, infested Bridgetown, where they were vagaboudizing. The apprenticeship seemed to be generally abandoned, or about to be, from the vexatious interpositions of stipendiary magistrates, and the canting, meddling emissaries from home. Demarara and Trinidad, therefore, would also go for total abolition, as the affairs of the planters could not be made worse than they are. The French government have a commission at Cayenne, where the negroes, of course, are restless and wish to be free; and the Spanish government, it is believed, will have to adopt the same policy in respect to Cuba.—*N. Y. Star.*

From Grenada.—The Norfolk Beacon has the Grenada Free Press, to July 18th. The House of Assembly had passed a bill preventing the deportation of the quondam apprentices from Grenada to Trinidad. The most important item contained in these papers to the trade and commerce of the United States, and especially of the Southern States, is the motion of Mr. Gaff in the Grenada House of Assembly, to petition the British Parliament to lessen the duties on the Sugars from the Colonies, and to make "a total prohibition of slave grown commodities in the ports of Great Britain." Not only are the Sugars of the South to be excluded, according to the resolution, but even the Cotton also.

White Houses.—By a regulation of the government, no person in Cuba is allowed to paint his house white, for the reason that the reflection injures the eyes.

HYMENEAL.

In this town, Mr. Oliver H. Wellington, of Watertown, Mass., to Miss Charlotte-Augusta, daughter of Col. William Kent.

In Jaffrey, Mr. A. B. Wetherbee, of New Orleans, to Mrs. Rachel Milliken, of Jaffrey.

OBITUARY.

In Plymouth, on Monday last, Humphrey Webster, Esq., aged 74. He represented that town in the last Legislature.

In Exeter, Dea. Samuel Gilman, aged 86.

In this town, on Wednesday last, Capt. David Davis, Aged 76.

In this town, on Tuesday last, John Wilson, only son of Mr. John F. Chaffin, aged 10 months and 11 days.

In this town, Antonio-Edward S, son of Capt. E. Ridgway, aged 3.

In this town, on Saturday last, Mrs. Anne, wife of Mr. Isaac Clement, aged 35.

In this town, Aug. 24, of brain fever, Montgomery West, youngest child of the late Mr. John West, aged 6.

In this town, on Sunday last, Adelia-Elizabeth, child of Geo. W. and Adelia N. Felt, of Boston, aged 1 year and 2 months.

In New-Ipswich, Aug. 25, Mrs. Appleton, wife of Mr. Isaac Appleton, aged 79; and on the 27th, Mr. Isaac Appleton, aged 77. They were buried in one grave. Mr. Appleton was brother of President Appleton, formerly of Bowdoin College.

In Salem, Ms., Hon. Warwick Palfrey, Jr., for 33 years senior Editor of the Salem Register, and for the last three years a highly respected member of the State Senate.

In Newport, Aug. 25th, Mrs. Charity Story, aged 74 years.

In Sutton, Aug. 23, Mrs. Lavina, wife of Capt. Thomas Wadleigh, aged 33 years.

In Plainfield, Aug. 9th, David Brocklebank, aged 50 years.

In Acworth, Aug. 21st, Mr. Ezra George, aged 75 years.

Notice.

A Meeting of the MERRIMAC COUNTY ANTI-SLAVERY SOCIETY will be held at the Meeting House on "Corser Hill," in West-Boscawen on MONDAY, the 17*th instant*, at 9 o'clock, A. M. for important business.

The following questions are proposed for discussion:

1. Is preaching abolition preaching the gospel?
2. Should abolitionists contribute to the funds of those benevolent societies which receive the contributions of slaveholders—the fruit of unrequited toil?
3. What course ought the abolitionists to pursue at the coming election?

A full attendace is earnestly requested.

By order of Executive Committee.

W. H. FOSTER, *Secretary.*

[The time of meeting is altered, for certain indispensable reasons, from Friday 14th to the Monday after.]

ANTI-SLAVERY CONVENTION.

At a recent meeting of the abolitionists in the county of Cheshire, the following circular was prepared, and Rev. M. G. GROSVENOR, Rev. J. D. CROSBY, Gen. S. GRIFFIN, and Dea. J. F. ISHAM were appointed as a Committee to present it for signatures in the several towns in the county—and also to make all necessary arrangements for the convention therein proposed.

CIRCULAR

In view of the vast magnitude and importance of the philanthropic and truly christian enterprise of IMMEDIATE EMANCIPATION, and of united and vigorous efforts on the part of its friends to urge forward the great and good work—the undersigned express it as their opinion that it is the duty of the friends of the cause in the county of Cheshire, to meet in Convention, for the purpose of mutual consultation, and to devise and recommend such measures as they may judge best calculated to promote it.

And they do, accordingly, recommend, that such a Convention be called, and that members of anti-slavery societies, and the friends of the cause, throughout the county, be respectfully and earnestly invited to attend at such time and place, as the committee, above named, shall designate, and duly notify, through the Herald of Freedom, and such other mediums, as they may deem expedient.

The above Circular having been duly presented for signatures, and a large number of respectable citizens having affixed their names to it,—the committee, in pursuance of their appointment, do hereby give notice, that said Convention be held in KEENE, in the Court House, on the TWELVTH DAY OF SEPTEMBER next, at 10 o'clock A. M.

The interest of the occasion, it is hoped, will be increased by the presence and aid of some distinguished friends of the cause from abroad.

It is gratifying to the committee to see among the signatures many names of gentlemen deservedly high in the estimation of their fellow citizens—and they would be happy to give the public the list of signatures, were it not *too long* for publication.

M. G. GROSVENOR,
J. D. CROSBY,
S. GRIFFIN,
J. F. ISHAM.

New Hampshire Mutual Fire Insurance Company.

NOTICE is hereby given, that for the payment of losses by fire, since May 1, 1837, amounting to twenty-six thousand two hundred and fifteen dollars, the Directors have ordered the following assessment on the premium notes, payable on or before the 15th day of October next, viz:—

On all notes given before October 24, 1837, and not discharged, 6 per cent.

On those given on or after Oct. 24, 1837, and before Jan. 6, 1838, 5 per cent.

On those given on or after Jan. 6, 1838, and before May 15, 1838, 4 per cent.

On those given on or after May 15, 1838, and before June 2, 1838, 3 per cent.

On those given on or after June 2, 1838, and before August 1, 1838, 2 per cent.

Assessments on notes when Policies have expired or been otherwise discharged in the intermediate times above specified will be graduated according to the foregoing periods.

The members of the Company are reminded of the necessity of prompt payments, as nearly the whole amount of losses incurred have already become payable, and the claims of the sufferers should be promptly met.

Payment to be made at the office of the Treasurer in Concord, except when notice shall be given to the contrary.

N. B. Persons calling to pay assessments are requested to at once to bring the Number of their policies. SAMUEL FLETCHER, Treasurer

Concord, Sept. 8, 1838.

Notice

IS hereby given, that the subscriber has been appointed Administrator of the Estate of the late JOHN FARMER, Esq. of Concord N. H., and all persons having claims against said Estate are requested to present them to Gen. Joseph Low, of Concord, or to the subscriber, Nashua, N. H. ISAAC SPALDING.

Aug. 29, 1838.

All persons having in their possession Books belonging to the late JOHN FARMER, Esq. are requested to return them immediately to Gen. Low, or to Peter Clark, Concord; and the owners of Books loaned to said Farmer which have not been returned, are requested to furnish said Low or Clark with a schedule of such books and the lender's name.

ISAAC SPALDING, Adm'r.

Aug. 29, 1838.

Dissolution of Copartnership.

THE Copartnership heretofore existing under the firm of BRACKETT & LEIGHTON, is by mutual consent, this day dissolved.

EDWARD BRACKETT
J. A. LEIGHTON

Concord, July 15, 1838.

Hair Work, &c.

A splendid assortment of *HAIR WORK*, such as—

Straight FRIZETTS, French FRIZETTS, CURLS, RINGLETS, BANDS, Gentlemen's and Ladies' *WIGS*, &c.

Shell and Horn *COMBS*.—Also, a good assortment of *CUTLERY*,—such as RAZORS, KNIVES, SCISSORS.

Fancy GOODS, and SOAPS of all kinds.

For sale *cheap* by

EDWARD BRACKETT

August 25, 1838.

POETRY.

From the Albany Evening Journal.

The March of the Free.

Hark! an Earthquake's deep roar o'er our country is booming;
But no ruin behind it is seen:
With joy each heart swelling, each visage illuming,
Earth brightens where'er it has been.
The West's gallant spirit first thrilled to its pealing,
As onward it rolled to the sea:
Now the North, South and Centre the impulse are feeling:
—'Tis the Rising and March of the Free!

No portents precede, and no true hearts deplore it:
No bright stars wane dim in the sky:
Misrule's cohorts faint are alone swept before it,
And quail as its blast hurtles by.
Corruption's sunk bands to their caverns are driven:
As chaff in the tempest they flee:
While full on the ear, 'neath the glad smile of Heaven,
Break the shouts and the March of the Free!

No banners are lifted, no trumpets are sounding,
As that host in its triumph moves on;
And the burst of deep joy from each valley rebounding,
Tells how fearless the victories won:
As trembles the earth to the mighty emotion,
More firm grows each Patriot knee;
While People and States, from the Lakes to the Ocean,
Proudly join in the March of the Free.

From thy borders, *Penobscot*, their shout has ascended;
Connecticut's tide bears it on,
Till with thine, *Mississippi*, its surgings are blended,
And *Roanoke* recalls glories gone:
Thou, peerless *Ohio*, art thrilled with the spirit
Waked from *Michigan's* marge to the sea,
Where our own noble *Hudson so* proudly shall bear it,
And joy in the March of the Free!

From the Weekly Messenger.

The Indian's Farewell.

Farewell, my native valley,
Far, far from you I roam,
And though our tribe is distant,
'Tis still the red man's home.

Farewell, ye swelling rivers,
That still roll bright and blue;
No more you'll hear the dashing oars
Of the Indian's bark canoe.

No more we'll trap the beaver
Amid the waste of snow;
No more, through togled thicket,
We'll haunt the buffalo.

No more, with bow and arrow,
We'll chase the bounding deer;
No more, beneath the rocky cliff,
We'll rouse the grizly bear.

No more, with shouts and revelry,
The forest trees will ring;
No more, upon our father's graves,
The death-song shall we sing.

Farewell to lofty mountains,
To plain and rocky dell;
And you, ye humble wigwams,
I bid ye all—farewell!

No more in youthful boyhood
Will our children bend the bow;
No more through your dark forests
Shall the Indian fires glow.

No more shall we raise the tomahawk
In our lov'd country's cause:
We are driven from our cheerful homes
By a stern white man's laws.

We weep for our brave warriors,
Their race is almost run:
And to the West we're wandering
Toward the setting sun.

Through forests wild, o'er prairies vast,
To seek another home.
Beyond you darksome mountains
Our tribe is doomed to roam.

Far from the scenes of childhood
We tread a stranger land,
Where the great spirit still will guard
His much lov'd Indian band.

MISCELLANY.

"Deceiving, and being deceived."

"Hear then the fiat of th' avenging skies,
He that hates truth shall be the dupe of lies."
Pope.

The following is going the rounds of the southern papers. It reaches us in the Jackson Mississippian of July 6—a precious specimen of the veracious intelligence the poor befooled slaveholders get from their northern apologists, who *inflame the South against the North* by representing abolitionists as murderous incendiaries, cut-throats and exciters of rebellion. All of a piece with the first of the series, viz: that the Liberator had declared "Washington a murderer, a hypocrite—and now in hell."—[The author need not be quoted.]—*Friend of Man.*

From the Vicksburg Daily Register.

ABOLITIONISTS USED UP.

"GREAT MASSACRE.—We have seldom been called upon to record a transaction creating so many emotions of pain and pleasure, as the following extracts which we have been permitted to make from a letter just received from Philadelphia. Gratifying to us, because we hail it as the prelude to the downfall of Abolitionism,—and only painful because it has been attended with such a loss of life.

The abolitionists have been cautioned from time to time, to desist from their mad schemes, as it was only fraught with destruction to the negroes, whom, with their misapplied philanthropy, they were endeavoring to make equal with themselves. But this caution was disregarded, until blinded by their zeal they have rushed headlong upon destruction.

"We will now endeavor to give you the outlines of the present deplorable state of our city, through the interference of the abolitionists. Since the burning of the Pennsylvania Hall, of which I gave an account in my last, our city has been in a constant state of excitement. The cursed negroes, not satisfied with public sentiment, as then expressed, determined upon revenge, and accordingly made an attack on poor Charles Papall, and cut him to pieces with bowie knives; a watchman and several others were also killed, which greatly exasperated the population. The Mayor and Sheriff attempted to arrest the mob of abolitionists, but without effect as no one pretended to aid them, and only laughed at the little influence they possessed; but we very soon found it necessary to exert ourselves to save our own property.

"The Governor issued his proclamation calling out the military, and deputising one thousand officers, all well armed, to be stationed at the southern end of the city. I have been out four nights successively with our company of the * * * * * *

"Artillery loaded with grape shot, under the direction of the city authorities and the deputised officers, are stationed along South, Shippen, Fifth, Sixth and Seventh streets—while the military are patroling in different streets, to protect and prevent the blacks from being massacred. On Sunday evening, about eight o'clock, we had one shot which killed and wounded blacks and whites to the number of about 73, which I assure you was an awful sight to me, as I had never expected to be called upon to raise my hand against my fellow beings. The poor German soldiers were beaten off by the mob several times, after having 17 of their number killed and wounded.

"Our city has been fired in several places by the negroes, and many attempts made to poison the basin at Fairmount, but the Germantown and National troops of this city, and Dutch lancers are on guard there to prevent such a diabolical act.

"Many persons have been killed walking peaceably along our streets, some hung, others pulled to pieces—and even some few women have been killed. Indeed, you can form no idea of the condition of our beautiful city. Our armories are filled with men preparing ammunition, while we are constantly summoned to arms by the tolling of the state house bell. As soon as it strikes 10 every soldier rushes from his house to the place of rendezvous, arrayed for battle. Moyamensing prison is filled with negroes, and several attempts have been made to release them, but the assailants have invariably been met with a volley of musketry, which has sent them back with a vengeance."

From the Cleaveland Observer.

The Incarnation.

"Glory to God in the highest, and on earth peace, good will towards men."
Luke II: 14.

This is the hymn with which the angels of heaven celebrated the incarnation of our blessed Lord and Saviour—this is the song with which the heavenly host hailed the advent of Him whom the prophets called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Never before had the world witnessed such enraptured joy, either on earth or in heaven, as now broke from the lips of these celestial visitors in their congratulations to men on this notable occasion. Many cases are on record in which the inhabitants of the upper world are represented as having been filled with insuppressible joy, in reference to events pertaining to this world; but in none do they seem to have been overwhelmed with such heavenly rapture as on the occasion of the Savior's advent.

When the Creator of the Universe laid the corner stone of the earth, when he spread out the foundation and reared the superstructure of the world, the morning stars are said to have sung together, and all the sons of God to have shouted for joy; but even on *that* illustrious occasion, the joy felt unquestionably fell short of that which swelled the bosoms of that celestial choir who celebrated the birth of the Babe of Bethlehem.

The birth of early prophets and earthly heroes had been announced by angels in former and well known instances. Ishmael and Isaac had each his celestial precursor; and the mother of Samson too, was cherished in her lovely and silent prayers by the consoling promise of a distinguished offspring. But in none of these instances was there the like ardor of exultation and congratulation manifested which now burst forth from the lips of these heavenly visitors and broke the solitary meditations or slumbers of the shepherds on the hill of Bethlehem; and chanted in mortal ears that melody which swells the choirs of Paradise.

The time had been when God himself came down from heaven to speak with man; but with no signs of joy or congratulation, no anthems of praise—no songs of jubilee! On that day when the Lord came down from heaven to speak with Moses on the mount, Sinai verily did present a fearful spectacle: thunders rumbled and lightnings flashed about it—a thick and fearful darkness hanged over its brow—a smoke ascending like that of a furnace—the voice of the trumpet waxing louder and louder—and the mountain itself trembling in view of the awful presence of the Majesty of Heaven, which neither man nor beast dare approach, save Moses only, and he with "fear and trembling."

How dreadful was the scene! No angelic shapes broke through the gloom—no angelic melodies were heard at the pauses of the thunder; but the trumpet waxing louder and louder; and the voice of God, of which they who heard it said, "let us not see God lest we die!"

How different the scene when the Lord again appeared on earth in the pursuit of the babe of Bethlehem. Whilst he was yet lying in the city of David, wrapped in swaddling clothes obscurely in a manger; how great the joy exhibited on the hill of Bethlehem, when the herald angel, accompanied by a multitude of the heavenly host, sang the hymn, which, while it ascribed glory to God in the highest, spake of peace between heaven and earth, and renewed good will from the Creator to his creatures.

Now he comes, not in terror, but in the fullness of Love; he comes on a mission worthy of God. Now he appears in the person of that illustrious envoy, of whose advent the rebel world had long had some faint glimmerings of expectation, on his mission of peace and good will to men. He comes an ambassador from the Court of Heaven, to redeem his people from the bondage of sin and death, and to make them sons of God, and heirs of immortal glory! Well might such an event fill all heaven,—and much more ought it to fill all earth with joy inexpressible. O, this is a delightful theme for the pious soul.

No sooner had the time come for the fulfilment of the Savior's mission, than a herald angel, filled with heavenly rapture, winged his way from the glories of the upper world, to announce the Messiah's advent to the Shepherds of Bethlehem. And whilst they were yet giving audience to him alone, "the glory of the Lord shone round about them," and suddenly they were "joined by a multitude of the heavenly host," who joined in full chorus their song of praise to God, and of peace and good will to men. O, how must such heavenly music have sounded in human ears!

The Abbot Festival at Exeter.

The Portsmouth Journal contains a detailed account of this celebration, from which we make the following extract:

The fineness of the day enabled all to be there who had anticipated the pleasure of being present at this interesting literary festival. At an early hour the hotels were filled with visitors, and the streets thronged with those who were looking up members of their classes, from whom they had been parted ten, twenty, thirty or forty years: boys then of raven locks, of buoyant hearts, now met their fellows in grey hairs and supported by the staff of age. But it was an interview and a scene which seemed to renew their age—and in the presence of their revered preceptor they almost seemed to be again listening for the bell which was to summon them from the play ground again to their studies in the Academic Halls.

At ten o'clock, the assemblage was collected in front of the left wing of the Academy, and after the officers of the Seminary, &c. were arranged under the portico, the Hon. Daniel Webster was called to the chair as President of the day, and Messrs. Folsom and Peabody appointed Secretaries.

Prof. Palfrey, of Cambridge, then addressed the throne of Grace. After which the Hon. Leverett Saltonstall, of Salem, read the report of the proceedings of the Alumni, the first meeting of which was held at the residence of Gov. Everett.

It appeared from the report that the Alumni had procured a Portrait of Dr. Abbot, to be permanently fixed in the Hall of the Academy, also that a suitable memento of their respect had been prepared for preservation in the family,—and that a paper had been opened to which liberal subscriptions had been already made for a charity fund to establish at Harvard College a benefice for those who have been charity students of the Exeter Academy, to be called the "Abbot Scholarship."

The President of the day then communicated to the meeting the letter from Dr. Abbot to the Trustees, resigning his Preceptorship, of which duty he said he was admonished by his age and infirmities—and the letter of the Trustees, accepting his resignation, and containing a vote expressive of the grateful feelings of the board for his long and valuable services.

The meeting was then addressed by Rev. Henry Ware, jr. of Cambridge, Gov. Everett, Judge Thatcher, Dr. Palfrey and others.

At two o'clock the procession consisting of about four hundred, moved from the Academy to the old congregational meeting-house, where a dinner was prepared in good style, by Mr. Blake of the Swamscot House.

After dinner, Mr. Webster rose, and as the organ of the Alumni, presented with suitable remarks, an elegant and valuable silver Pitcher to Dr. Abbot, as a memento for his family of the high value they placed on his services. To which the Dr. replied.

The meeting was afterwards severally addressed by A. H. Everett of Boston, Hon. Jeremiah Smith of Exeter, Judge Emery of Portland, Mr. Lunt of Newburyport, Mr. Hale of Dover, Gov. Everett, Dr. Nickols, Caleb Cushing, and Rev. Dr. Burroughs.—Several original songs were interspersed through the performance, and the whole was a jubilee long to be remembered by the large concourse who have already returned to their farms, their merchandize, and their professions, never again to meet on a like occasion.

A Nation's Dilemma!

"*Shall our wives and daughters clean our shoes?*" HENRY CLAY.

This great argument of a great man was uttered in Congress during the pendency of the famous "Missouri Question." No doubt it helped turn the question, and settle the "compromise." "All men are created equal." No dispute about that—the Declaration said so; but "shall *our wives and daughters clean our shoes?*" That was the puzzle, and so, for fear their shoes should not get cleaned, or that their "wives and daughters" would have to do it for them, the whole herd of legislative manstealers cried out lustily, that unless Missouri were admitted, the South would *recede from the Union!*

"*Who shall clean our shoes?*—*We will divide the Union.*" Samuel Eddy, of Rhode-Island, and two or three other representatives in Congress from the North, who had lustily opposed the admission of Missouri, declaring that they did so on high moral principle, "got frightened at their own dough-faces," (as John Randolph told them, in his place, a few days after,) and agreed to Henry Clay's compromise—to wit: that Missouri should be admitted as a slave state, but that all the people of the future new states north of certain degrees and minutes of north latitude should be content to come into the Union without slaves, and run the risk of getting their shoes cleaned, or tarnishing the pretty fingers of their "wives and daughters."

This was the "Missouri compromise,"—and thus terminated one of the mightiest conflicts that ever agitated this nation. The North was as much opposed to slavery as any of the modern abolitionists could be—but how should our southern members get their shoes cleaned? That was the question, and it does not seem to have occurred to any one that a southern gentlemen could possibly clean his own shoes. Roger Sherman, to be sure, could not only clean his own shoes, but make shoes for his neighbors, when affairs of state did not press upon him; but that would never do for "our southern brethren." It was taken for granted, and the Kentucky statesman plainly intimated as much, that the "chivalry" would sooner call upon the ladies, their own "wives and daughters" to clean their shoes for them, than do it themselves. The alternative of paying a shoe-black the honest value of his labor, was by no means to be entertained by a high-souled southerner, for a moment! It would be an anomaly in the history of the "peculiar institution." Pay a man for his labor? That would never do! No! Not a single sixpence for a shoe-black! Rather than incur the expenditure, "the great Pacificator" himself, it would seem, was ready to give up the ship, and could devise no remedy to avert a "dissolution of the Union." Nothing short of having their shoes cleaned for nothing, by the poor, pennyless, helpless, houseless, robbed and plundered colored man, could possibly reconcile our southern white brethren to a continuance of "our glorious Union." Generous souls! Noble spirits! No wonder the sons of the pilgrims bowed in abject acquiescence! No wonder they emulated the heroic magnanimity of the "chivalrous South," and so bartered away their principles, their consciences, their honor, and their liberties, to purchase the privileges they now enjoy, of being gagged, lynched, and murdered by a class of men who belie their own republican professions, threaten to dissolve the Union, trample upon human nature, blaspheme the bible, mock God, and reduce their equal brethren to heathenism, to chattelship, than be honest and honorable enough *to pay for having their shoes cleaned!*—*Friend of Man.*

The Dead Sea.

Mr. Stevens, the late American traveller in the Holy Land, has an interesting chapter on the Dead Sea. He saw flocks of birds floating on and flying over the water uninjured. The water is clear and transparent, but has a dreadful taste and smell. Masses of bitumen are found on the shore, supposed to be thrown up from the bottom. From his own experience, he remarks, he can almost corroborate the most extravagant accounts of the ancients respecting the density of the water. It was difficult to keep the body under the water in bathing, and he believes he could have lain and slept without sinking his head. On coming out, his skin was covered with a thick, glutinous substance, and his face incrusted with salt.

Mr. Stephens was very anxious to navigate the lake, and thinks that the ruins of the cities of the plain might be discovered, especially as the water preserves, instead of destroying, the substances it covers. The only persons that are known to have sailed upon it are Mr. Costigan, an Irish traveller, and his boatman, who spent eight days in coasting it a few years since, but the observations were lost in consequence of the death of Costigan, immediately upon his return. Mr. Stephens saw the man who accompanied him, and gives his story of the voyage with a rude draft of their course.

On leaving it, Mr. Stephens says: "It was nearly dark when we reached the top of the mountain, and I sat down for a moment to take a last look at the Dead Sea. From this distance its aspect fully justified its name. It was calm, motionless, and seemingly dead; there was no wave or ripple on its surface, nor was it hurrying on, like other waters, to pay its tribute to the ocean; the mountains around it were also dead; no trees or shrubs, not a blade of grass grew on their naked sides; and as in the days of Moses, "brimstone and salt, it is not sown, nor beareth, nor any grass groweth thereon."

Temperance.

At a meeting of the Executive Committee of the N. H. Temperance Society on the 23d of August, 1838, the following resolutions were adopted:

Resolved, That the committee commission an agent, or agents, to visit the several towns in the state, to circulate by subscription some useful Temperance paper, and otherwise advance the temperance cause, provided such agent or agents can be obtained for this service without expence to this committee.

Resolved, That we issue a circular to all the friends of temperance in the several towns in the state, recommending the appointment of a committee in each town to visit every family for the following objects: 1. To converse with parents and children on the duty and advantages of strict temperance. 2. To persuade each dealer to give up the traffic. 3. To distribute some useful tract or paper gratuitously, on the subject of temperance. 4. To request each clergyman to preach on the subject of temperance either immediately before or after the visiting.

Resolved, That it be recommended to the friends of temperance in each county to hold county conventions as soon as may be practicable.

Resolved, That we recommend to the patronage of our friends, the Aurora and Mirror, published at Concord, and the Journal of the American Temperance Union, published at Philadelphia.

Resolved, That all Editors in this State be respectfully requested to insert the above abstract in their several papers.

JOSHUA DARLING, *President.*
EDMUND WORTH, *Secretary.*

Slaveholding Republicanism.

"It is impossible to make heroes out of men who adopt the maxims of cobblers and tinkers."—*Washington Globe*, 1838.

"We believe the servitude which prevails in the *South* far preferable to that of the *North*, or in *Europe*. Slavery will exist in all communities. There is a class which may be *nominally* free, but they will be *virtually* slaves.—*Mississippian, July* 6, 1838.

"Those who depend on their daily labor for their daily subsistence can never enter into political affairs: they never do: never will: never can."—*B. W. Leigh, of Va. in Convention*, 1829.

A laboring people, "bleached or unbleached, are a dangerous element of the body politic"—"Slavery is the corner stone of our republican edifice."—*Gov. McDuffie, Message*, 1835.

Farmers and Mechanics of the Empire State! How do you like this doctrine? Will *you vote for it?* You must either vote FOR or AGAINST it, when you vote for members of congress, and of the state legislature! —*Friend of Man.*

HOW TO RUIN A SON.

1. Let him have his own way.
2. Allow him free use of money.
3. Suffer him to go where he pleases on the Sabbath.
4. Give him full access to wicked companions.
5. Call him to no account for his evenings.
6 Furnish him with no stated employment.

Pursue either of these ways and you will experience a most marvellous deliverance or will have to mourn over a debased or ruined child! Thousands have realized the sad result, and have gone mourning to the grave.—*Philadel. Observer.*

The New-York Gazette advertises for the heirs of one Thomas Stewart, a Scotchman, who came to this country some forty years ago, and who lived in New-York in 1822. There is a great estate coming to them and they cannot be found.

PROSPECTUS
OF THE
BOSTON WEEKLY TIMES.

About six months have now elapsed since the publication of this sheet was commenced; and though it was then considered an experiment the result of which, owing to the great competition in the newspaper press, was very doubtful, yet so great has been the voluntary accession of names to the subscription list, that its continuation is now no longer a matter of doubt and uncertainty. The publisher has taken no pains heretofore to force the claims of this paper before the people of New-England. Indeed, it is as yet hardly known, away from its immediate vicinity, that such a paper exists. But believing as he does, that it is a publication destined with proper exertion, to become popular throughout the country, he is induced to take this mode of calling public attention to it.

The Boston Weekly Times is a miscellaneous paper, made up of the reading matter published in the Boston Times (daily) for the entire week and thus embracing a quantity of original articles and selections, well adapted, it is believed to the taste of the great mass of readers. The Daily Times having nearly TREBLE the circulation of ANY *daily paper* ever published in New England, it is but fair to suppose that the weekly sheet will meet with a corresponding encouragement.

The Boston Weekly Times contains eight large quarto pages to each number, in fine type —thus embracing a quantity of reading matter seldom to be found in a newspaper sheet. A comprehensive price current, and occasional notices of the markets—news of the results of all the general and local elections, together with a full compendium of the news of the day—police and other reports—popular tales, poetry, &c. &c.—form the outline of the plan upon which this paper is conducted; and no *party* politics will be permitted to interfere with its usefulness, and its general adaptation to the whole public.

The price is TWO DOLLARS per annum *in advance*. Postmasters and others who will act as agents, and who actually collect and send the money in advance, can retain ONE FIFTH as their commission.

GEO. ROBERTS, Publisher.

Strengthening
PLASTER AND SALVE.

Vast improvement on celebrated Dr. Sweet's

DR. S. C. HEWETT'S (the Bone Setter, Boston, Mass.) celebrated STRENGTHENING PLASTER. Dr. H. having been interrupted in his professional pursuits by the constant call for the Plaster, has been obliged to offer it for sale. It is recommended to be applied to the following cases viz:—For pains and weakness in the back, stomach, sides and loins, rheumatism, and the effects of mercury, corns, and the effects and consequences of sprains, dislocations and fractures, and in many cases of felons and ulcerated sores, for cleansing and healing them, and in fact, all weaknesses.

Dr. H. does not advertise this Medicine to spread the public, but because it is a valuable Salve, calculated to relieve human suffering. As Dr. H. was a pupil of the late Dr. Job Sweet, he has the advantage of all Dr. S.'s skill, in addition of what he himself acquired in the course of twelve years extensive and continued practice. This Plaster considers a great improvement on any hitherto offered for sale for the complaints above specified.

Dr. H. will also prepare medicines (which will shortly be offered for sale) that are certain cures for the tic doloreux or neuralgia, and for the hemorrhoids or Piles.

No article of medicine will be authorized for sale by Dr. Hewett, unless the label on the same is signed *S. C. Hewett.*

For sale, wholesale, by Maynard & Noyes, Druggists, No. 11, Merchant's Row, Boston, General Agents. Sold also, wholesale and retail, by Charles Whipple, Bookseller, No. 2, State street, Newburyport, Agent for the county of Essex, and for the State of New-Hampshire.

July 21, 1838. 21—6

To the Public.

THE subscriber considers it due to Dr. S. C. Hewett, (as an act of gratitude, and to his fellow citizens, from impulse of humanity) to describe briefly, the condition of body, out of which he has been rescued by the skill and practice of the Dr.

Before applying to Dr. H. the subscriber had for nearly two years, suffered a malady, which had so far deprived him of the use of his legs, that he could neither walk nor stand. Every day his loss of power was greater; and the constant sedentary posture, to which he was doomed by day, deprived him of refreshing sleep by night. The wasting corporeal vigor produced such a prostration of nervous energy, that the melancholy prospect opened before him of years of life without action, and without regulated thought. And whenever sufficient sleep broke in upon his benighted mind, to relieve the darkness that involved his prospects hortified him, there fell upon him such an "avalanche" of misery that life itself became a burthen. But the mercy of God, he is now, in a great degree restored to the power of motion, (so as to walk) and to serenity of mind, by the skill and exertions of Dr. Hewett; and he publishes this (to him) glad fact, that all those unfortunates, who have been in helpless seclusion, or suffered like maladies from the sickterness of hope deferred," may know that there is balm in Gilead, and a physician there; and that all, who would apply, may be assured, that nothing (by rash unskillfulness) awaits them, but his mode of treatment is as immediately and constantly grateful to their sensations, as it is successful and salutary.

The Physician above named is Dr. S. C. Hewett, bone setter, &c. 297, Washington street.

JOHN B. DERBY, *late Surveyor of the Customs.*

July 21, 1838.